

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MAY 10, 1906.

NEW SERIES VOL. VIII. NO. 19.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$	—
Cash by Nov. 1, 1906.....	\$	—
Cash by Nov. 1, 1907.....	\$	—
Cash by Nov. 1, 1908.....	\$	—
Cash by Nov. 1, 1909.....	\$	—
Cash by Nov. 1, 1910.....	\$	—
Name		
County		
Post Office		
Church		

The aggregate of appropriations made by the last legislature reaches the sum of \$7,230,541.03.

Spokane, Washington, has invited the Baptist Young People's Union of America, to hold its session for 1907 at Spokane.

Prof. W. N. Taylor has offered his resignation of his place in the faculty of Mississippi College, to accept the principalship of the High School at Florence for next session.

The paper may be a little behind time next week, as we are planning to give our readers a pretty full report of all the doings at Chattanooga, in our great Convention.

The Mississippi Teachers' Association held its annual meeting in this city last week. The meeting was large and profitable. A number of Baptist teachers honored our office with their presence and cash. There were over one thousand attendants upon the gathering, and among them several from other states.

The baby girl of our Brother P. I. Lipsey and wife, of Clinton, died on the morning of the 7th inst. We extend sympathy, having gone under similar, heavy waves of sorrow.

Brother W. M. Conner writes on the 3rd, that since his report last week, 9 others had united with the First Church, Hattiesburg, aggregating since the meeting began, 73.

Blue Mountain has enrolled for the present session over 480 pupils, and no doubt it will have a round 500 next session. The books for enrolling pupils for next session were opened on May 1st, and already within three days over two hundred have made the required deposit of \$10 each. A great school!

The article in this issue by Dr. E. Y. Mullins, on the "Relation of Baptism to the Remission of Sins," should be studied very closely by our preachers and leaders. It is of more than ordinary moment. It is a distinct contribution to our Baptist literature, and we suggest that the doctor put it into tract form in order to wider usefulness.

On May 2, in the Baptist Church at Coffeeville, Miss., Mr. W. Q. Sharp, a banker at Mendenhall, and a son of Prof. J. M. Sharp of Clinton, and Miss Lucile Whitten, a daughter of Mr. and Mrs. S. R. Whitten, of Coffeeville, were, in the presence of a large audience, united in marriage, Rev. W. F. Roberts officiating. We wish these young people a prosperous voyage over the sea of life.

Baptist Statistics.

The Baptist Year Book for 1906 has just been issued and contains figures of interest to every Baptist.

Comparing with the Year Book of 1905, there appears to be a total increase of 108,512. And yet, if comparison is made in some of the totals given there appears some inaccuracies. For instance, the total membership for Mississippi is given as 115,044 which is 18 less than last year. A more accurate plan is to add all increase and deduct from this all decrease. According to this the total increase for Mississippi is 5,648. The total increase for the fourteen Southern States is 86,205, as against 72,000 last year.

Other denominations compared with this, Southern Methodists show an increase of 38,276 as against over 24,000 of last year. Southern Presbyterians an increase of only 6,781 while our Disciple friends have grown only 1,428 in the whole country.

The number of baptisms in the Southern States was 108,687, an average of nearly 300 for every day in the year. Texas leads with 15,658, while Mississippi numbers 7,269, which is 161 more than last year.

The Year Book is a wonderfully interesting study for Baptists, and a wider read-

ing would be greatly useful. It might give a better view of our "manifest destiny."

E. T. MOBBERLY.

Leland, Miss.

"Inasmuch as Ye Did it Not."

In this busy world it will do us good to read the following reverie which some one has given us:

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hast time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying out from his darkness: 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed. to be called from great thoughts to trifling talk."

"The children would have thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"—Selected.

Some men and women are as uneasy under a debt of gratitude as under a money obligation. They seem to keep a debit and credit account of all kindnesses done them that the sun may not go down upon a benefit unreturned. Far more tactful is it to make immediate payment in thanks alone and await a favorable opportunity to return the courtesy. "Kind words are fairly gold" and the coin of the heart. It is well to keep a fresh supply of this currency on hand. A basket of fresh peas from a neighbor's garden may be sent back later in the form of a plate of fresh cookies, and a favor received thus unostentatiously balanced with a favor bestowed, but the first payment should be in coin of the heart; sometimes it is the only return that can ever be made. In the manner of saying "thank you" lies its value. Thanks should be clear through understanding and emphatic through sincerity, radiant, but never effusive. A child truly pleased gives recompense by his quick indrawn breath and appreciative "O!" As the thanks should be said, so should they be received; never with a brusque, "Don't mention it," but as royal payment for the favor rendered.—Ex.

What Is the New Testament Teaching on the Relation of Baptism to the Remission of Sins and the New Birth?

By President E. A. Mullins, D.D., LL. D., Louisville, Ky.

(Paper read at National Congress of Disciples, Indianapolis, April 25, 1906.)

I rejoice in the fact that two great bodies among the followers of Christ have made common cause in their advocacy of the paramount authority of the Scriptures regarding the form, and also in their advocacy of immersion as the sole New Testament mode of baptism. Surely good and only good can come from a free and fraternal interchange of views upon points regarding which there may be only partial agreement, or regarding which there may be total disagreement. And if as a result of such conference the dove of Christian peace, fraternity and unity shall hover a little nearer than before, it will be time and effort well spent.

The topic assigned to me is very clear, distinct and specific. It is not what is the view commonly held, but what is the New Testament teaching—not as to the form of baptism, or the relation of baptism to the Lord's Supper, but the relation of baptism to the remission of sins and the new birth?

It need not be emphasized in this presence, but it may not be amiss to remind ourselves at the outset that any interpretation of the New Testament teachings on this subject, which shall be trustworthy or final, must possess the following merits: 1. It must take account of all the elements of the problem. The total relevant teachings of the New Testament must be taken into account. 2. The interpretation must resort to no straining of the principles of grammar, or violent exegesis of any kind. The rack and the thumb-screw used to be applied to men to extort unwilling legends or confessions. Now they are often applied to the Scriptures. I shall hope to avoid the revival of the Inquisition even in this form in what follows. 3. The interpretation must be self-consistent throughout. All the factors of the problem must be fused into a final unit. There must be no heterogeneous elements lying about loose when the structure is completed, and 4. It goes without saying that our view must be confined to the Scriptures. We are to make no excursions for the time being into the realms of the dogma, or elsewhere, but interrogate the New Testament alone.

Perhaps the best method of approaching our problem will be to go straight at it and place before our minds the significant passages of Scripture which connect baptism most closely with regeneration and the remission of sins.

The first passage we will note is Mark 16:16, containing Christ's words in the commission: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Here unquestionably salvation to one member of the statement is put over against faith and baptism in the other. Whether faith and baptism are conditions of salvation in the same sense of the word will have to be determined by other considerations, as we shall see later.

Consider next the much-discussed passage in John 3:3: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." I need not remind you, of course, that many and diverse interpretations have been made of these words: That water means the natural birth which Jesus is here contrasting with the spiritual; or that by a handkerchief, water and Spirit are taken

as synonymous, water simply suggesting in figure what spirit conveys in reality; or that water here means baptism, and that baptism is a condition of entrance into the kingdom of God. For the present I will let the last meaning stand and concede that it is entirely possible that water here does signify baptism.

Again, in Acts 2:38, we read: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto remission of sins, and ye shall receive the gift of the Holy Ghost." It is sometimes maintained regarding this passage that the preposition eis means "in reference to," and that it can not bear the meaning "in order to," because repentance and baptism would in that case both be in order to remission of sins, which is forbidden by other teaching of Scripture. I need not, of course, remind you that on the other hand it is maintained with equal vigor by many learned interpreters that here the preposition carries its usual simple and clear meaning "in order to," and that, therefore, baptism and repentance are both in order to remission of sins. It must be confessed that this seems to be the natural meaning of the passage, and as a provisional interpretation I will let it stand.

Again in Acts 22:16, we read in the words of Ananias to Saul: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling upon his name." Here baptism assuredly is placed in a very close relation to remission of sins. The "washing away of sins" is a form of expression necessarily connecting the second clause with the first, "arise and be baptized," and it would seem to be difficult to disconnect the two statements if we are to deal fairly with our syntax and our principles of exegesis.

Again in Titus 3:5, the language occurs: "He saved us through the washing of regeneration, and renewing of the Holy Ghost, which he poured out upon us richly through Jesus Christ our Saviour." This is sometimes translated "laver of regeneration," or "bath of regeneration," but in any case water is the basis of the idea, whether the language be figurative or literal. The word *loutroon* translated "washing" shows this. It is natural, therefore, to refer this expression to baptism, although there is no lack of exegetical authority for the view that the language is figurative and refers to water as a cleansing element.

A passage in Ephesians 5:26, is of similar import. Christ loved the church and gave Himself for it that He might sanctify it, "having cleansed it by the washing of water with the word," etc. Here the word translated washing, *loutroon*, is the same as in the passage just referred to in Titus. Two remarks may be sufficient regarding these words. The first is that the sanctifying and cleansing spoken of are not necessarily the same, or at least the one may be the spiritual and the other the ceremonial aspect of the same thing. The second remark is that if the washing referred to is baptism, though it is not necessarily to be so taken, it is also to be noted in addition that the Word is referred to as the instrument of the cleansing.

We read, again, in 1 Peter, 3:20-21, that Christ preached to the spirits in prison when the long-suffering of God waited in the days of Noah while the ark was preparing, "wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of

Jesus Christ." Most probably the word *epirotema*, translated "interrogation," should be rendered appeal or earnest request. The passage is confessedly a difficult one. The sentence is long and involved and various figures of speech are introduced. Among the many interpretations possible the passage may mean that baptism as an anti-type of the flood of waters in the time of Noah, and as the request or prayer of a good conscience, now saves through the resurrection of Jesus Christ.

The above passages constitute the New Testament group of teachings in which the relations between baptism and the one hand and regeneration and remission of sins on the other are stated in the strongest terms. Taking these passages, then, as a basis for an induction, what conclusion can be drawn? For one thing this group may be described as a closed circle of teachings which are self-consistent and harmonious. In this closed circle of teachings we find nearly if not all the elements of salvation placed in the closest kind of connection with baptism; in some instances even a causal connection seems to be taught. In the passage in 1 Peter, baptism or water is said to save us; in Acts 2:38, baptism is declared to be "unto remission of sins." In Acts 22:16, baptism is referred to as a means of washing away of sins. In Ephesians, cleansing through the washing of water is called the bath or laver of regeneration. For the sake of clearness of treatment we have presented these passages together, and now we leave them for the moment to consider another group. Meantime the final conclusion must be reserved until our interpretation is complete.

The second group of passages to which attention is called makes no reference at all to baptism.

In John 3:18, we read: "He that believeth on Him is not judged; he that believeth not hath been judged already; because he hath not believed on the name of the only begotten Son of God." In these words faith alone is indicated as the condition of exemption from judgment. Again in Acts 3:19, we read: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Here repentance alone is made the condition of the blotting out of sins. Once more, in Acts 10:43, faith by itself without reference to baptism is coupled with remission of sins: "To him bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins." In Romans 3:21, we read, "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." Here faith is coupled vitally with the realization of righteousness. In Romans 1:16, also salvation is declared to be conditioned upon faith: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."

In giving instructions to an inquirer, Paul in Acts 26:31, says: "Believe on the Lord Jesus Christ and thou shalt be saved." Eternal life is offered on condition of faith, as clearly set forth in John 3:14-15, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him may have eternal life." Once more in Romans 5:1, we read: "Being therefore, justified by faith, let us have peace with God through

our Lord Jesus Christ." There are a number of instances in the New Testament which indicate that repentance is coupled immediately with remission of sins. In Matthew 9:2, Jesus says to the sick of the palsy, yet unbaptized, "Son, be of good cheer, thy sins are forgiven;" and to Zaccheus, in Luke 19:9, "Today is salvation come to this house." In Luke 28:14, Jesus declares of the publican who had offered a penitent prayer that he went down to his house justified. The dying robber heard from Christ's lips the words: "Today shalt thou be with me in paradise." Luke 28:43.

We might extend this class of quotations indefinitely, but it is unnecessary. We may now repeat our process of induction employed in dealing with the first group of passages. Looking, then, at this latter collection of teachings by themselves, what do we discover? We find that, as in the former group, practically all the great elements of salvation were connected closely with baptism, so here we find that those elements of salvation are vitally connected with faith or repentance, and no reference whatever is made to baptism. Righteousness, justification, remission of sins, eternal life, salvation, all these great aspects of the one redemption are declared to be ours upon condition of faith, or of repentance, or of both.

Glancing back, then, over the ground covered, we discover that there are two closed circles of teachings in the New Testament, one of which associates the initial ceremony of the Christian life, baptism, and the other the initial spiritual exercise of the Christian life, faith, with the rise in the soul of all those spiritual blessings which together constitute salvation, and which may be summed up in the terms employed in our subject, regeneration and remission of sins. The situation thus disclosed gives rise, of course, to the problem of harmonizing these two groups of passages. For I take it that all of this audience will concede that harmony in some form is possible. This problem is, indeed, a far-reaching and profound one, and involves the whole question of the relation of the ceremonial to the spiritual in Christianity. That there is a ceremonial principle in Christianity is clear from the numerous and important passages in which the two Christian ceremonies are placed in important relations to other Christian elements. That there is a spiritual principle, of course, goes without saying.

In view, now, of the closed circle of ceremonial teachings, as well as a closed circle of spiritual teachings, in one of which regeneration and remission seems to be made dependent upon baptism and in the other upon faith, we may give to the emerging problem a fourfold form. 1. Do the ceremonial passages properly yield the law of interpretation, according to which the other group must be understood? or 2. Does the spiritual group impose that law, requiring us at any cost of mere verbal or grammatical exegesis to understand the ceremonial passages in a spiritual way; or, 3. Can we unite the ceremonial and the spiritual principle in salvation and hold that it is in the union of the two that the truth is found? or, 4. Finally, is there a comprehensive conception of salvation itself and the conditions leading to it, which enables us to harmonize the two groups of passages, observing the most faithful obedience to the principles of exegesis and preserving in their integrity both the ceremonial and the spiritual elements in Christianity? To state these four questions more concisely, does baptism secure remission of sins, or does

faith secure this blessing, or do baptism and faith together to do so, or is remission of sins a broader conception in the New Testament than we have been wont to hold, which relieves both exegesis and theology of all their embarrassment?

1. First, then, does baptism alone secure remission of sins and regeneration? I shall not discuss this point at length for the reason that the essential matters which relate to it will be brought forward further on in the discussion and for the further reason that, if I understand the views of the scholarly and representative writers among both the Disciples and Baptists, this view is entirely repudiated. Certainly it is rejected by all Baptists. I have a strong impression that sacramentalism, in the sense of an *opus operatum*, which asserts efficacy in the sheer application of the material element, is not a doctrine now held by any really representative member of either denomination. In any event, the purposes of this paper can be attained by considering the view which, if I understand it aright, is the prevalent one among Disciples, viz., that which insists upon a spiritual change prior to baptism in order to any sort of efficiency in the ordinance itself. This is not meant to ascribe to writers among Disciples the view that baptism is without any spiritual efficacy, but only the view that baptism, apart from a preceding spiritual change, is without efficacy. Baptism, with them, as I understand it, has a supplemental but no original and inherent spiritual efficacy. We pass this first question, then, for the present to consider very briefly the second, whether faith alone secures remission of sins and regeneration.

2. In reply to this question it certainly is an impressive fact, whether conclusive as yet or not, that in our second group of passages there is a closed circle of teachings which clearly indicate that faith alone is a condition of remission, justification, and of eternal life. If we had no other Scripture bearing upon the subject the whole question could be closed at this point. But inasmuch as these blessings elsewhere seem to have an equally close connection with baptism, in an extensive and important group of passages, we must await further development of the argument before announcing our conclusions.

3. We consider in the next place, then, question three: Whether or not the two principles to be united in salvation, so that both faith and baptism are conditions of remission, the one supplementing and completing the other. There are several forms in which this view may be held. One is that regeneration is a begetting on the part of God, while baptism is the birth of the soul newly begotten in God's image. This assumes the necessity of the spiritual begetting prior to the birth through baptism, and regards baptism as the supplementary spiritual process. Another form of this general view holds that repentance precedes baptism, is necessary to its efficacy, indeed, but that in baptism God actually remits the sins of the penitent believer. A third form of the view omits all spiritual efficacy from the conception of baptism, save as a means or condition of Christian assurance. Repentance and remission and regeneration have already taken place before baptism; this ordinance simply brings to the penitent and obedient disciple the assurance that God now accepts and pardons him. As to the last of these views, it may be conceded that many penitent believers do obtain in baptism the inward peace and joy

which is called assurance. It may be questioned, however, whether we have Scripture warrant for holding that the ordinance uniformly brings this assurance.

As to the first view, that we must distinguish between a prior begetting and a subsequent being born, I think it cannot be maintained from the Scriptures. The birth is by water and spirit in the third chapter of John not a begetting by spirit and a birth by water, and so of the other passages bearing upon the subject. No such distinction is observed by the Scripture writers and although John's writing uniformly employ the Greek words which denote begetting and begotten in reference to sonship or childship to God, these writings nowhere distinguish between a spiritual begetting and a baptismal birth.

The second view named, that repentance precedes baptism while remission accompanies it, we now consider. There are serious objections to this view also. One is that if the distinction between regeneration and remission usually maintained by interpreters is correct there is conflict of Scriptural teaching on this point. For in Titus 3:5, it is the washing of regeneration which baptism secures, and not that of remission. If remission again is God's act, then it is inconsistent for Ananias to say to Saul in Acts 22:16, "Arise and wash away thy sins." Some interpretation must be found which will harmonize these varying statements better than the view which limits immersion to the means or condition of securing remission for sins previously repented of. Another objection to this view is that it separates in time the sinner's act of repentance and God's act of remission. This is never taught in Scripture. Forgiveness is the correlative to repentance, and in the case of the healed paralytic, the justified publican, and of Zaccheus, the evidence all indicates that there was no interval of time between genuine repentance and divine remission of sins. Inasmuch, therefore, as baptism can never thus follow without some small interval of time, it can scarcely be held to be a condition of remission of sins. Then besides, remission of sins would depend upon the administration of baptism, and tend strongly to a sacerdotal conception of the ministry.

Again, if baptism is the condition of remission of sins, it is difficult to understand why it is never commanded in Scripture that we repeat it. It must be borne in mind that forgiveness is an act of God repeated at frequent intervals throughout the Christian life, the heart of the Lord's prayer for the perpetual use of believers. Why is the condition of remission to be observed but once if the necessity for remission so frequently arises?

It is scarcely to be held that there are two principles of remission taught in the Scriptures, so that a man may actually be forgiven in two totally distinct ways at different periods of his spiritual experience.

A further objection to the view we are considering is that it leaves unexplained the large group of passages which connect remission and regeneration with faith, entirely exclusive of baptism. It is scarcely conceivable that if baptism were a necessary condition of the actual remission of sins it would ever be omitted in the statements of the conditions of salvation by Biblical writers. In other words, this principle of interpretation is not broad enough to explain adequately all the facts. The induction is not an adequate reproduction in general terms of the total significance of the phenomena.

Once again, this view unites two incom-

visible things in salvation—the spiritual and the physical. To hold that repentance, which is a spiritual act on man's part, finds its correlative, forgiveness, which is a spiritual act on God's part, only through the mediation of baptism, a physical act which he might be prevented from performing at all, it seems to me to place incongruous things in vital relationships.

It is easy to see how perilous this principle might become. If a physical act, a religious ceremony actually secures the unspeakable blessings of remission of sins, then it is almost inevitable that the preceding spiritual condition, repentance, will wane in importance, and man will gradually adopt a thorough-going sacramental theology at all points.

So much for our third question. We now come to the fourth and last, whether we may find a principle of interpretation broad enough to include all the Scripture teachings upon the subject in hand. I am quite well aware that a great difficulty is not cleared up. I announce my conclusion and then proceed to establish it. It is that in one closed circle of teachings, the ceremonial, we find a distinct ceremonial principle in Christianity; and that there is no union or amalgamation of these two principles on the one hand, and there is no conflict between them on the other.

We must begin on common ground if we are to make progress towards unity of view. I take it that we all agree as to the Lord's Supper. When Jesus says to the disciples, "This is my body," (Luke 22:19) or "this is my blood," (John 14:24), we have no difficulty of interpretation. All Baptists and Disciples agree here that we have no "real presence" in the Roman or Lutheran sense. The bread and wine are symbols. They do not, when partaken of, communicate grace; they vividly portray truth to the mind, and in proportion as the mind of the participant grasps the significance, the meaning of the symbols, is there blessing for him in observing the Lord's Supper.

My next remark is that we have in these passages relating to the Supper at least a recognition of the ceremonial principle in Christianity in the sense here maintained. We eat the body and drink the blood of Christ in the Lord's Supper, for so the Scripture asserts; but we do this symbolically. The exegetical difficulty which Romanists have never found it possible to overcome is the pointblank assertion of Christ that the bread and wine are his body and blood. I am not referring to the passage in the sixth chapter of John which I do not think refers to the Supper, but to the words of the institution in Matthew, Mark and Luke.

This ceremonial principle is clearly seen in reference to the Supper and these words of Christ naturalize the principle, so to speak, in Christianity, and furnish a clew to the interpretation of the other ceremony without doing exegetical violence at any point. Christ says, pointblank, in the third chapter of John, that in order to enter into the kingdom of God a man must be born of water. This is literally true of symbolic entrance into that kingdom. Ceremonially no man ever entered into the kingdom without baptism, for baptism is the ceremonial door into it. So also in the second chapter of Acts, baptism is "in order to" ceremonial remission of sins. I employ the terms ceremonial and symbolic here as synonymous. There is but one way to secure actual spiritual remission of sins, and that is by means of repentance; and there is but one way to obtain ceremonial remission and that is baptism.

No man since the time of Christ ever received ceremonial remission otherwise. So also of entrance into the kingdom. Actual spiritual entrance is conditioned upon birth by the spirit of God; ceremonial or symbolic entrance through ceremonial birth. As the spiritual principle of Christianity is a closed circle, actual and spiritual justification, regeneration and remission are all secured through repentance and faith (spiritual conditions), and through these alone; and as each is complete, needing no addition when faith is exercised; so also ceremonial remission and ceremonial justification are complete when baptism is performed.

It is clear, then, that when the birth by water and that by the Spirit are conjoined as conditions of entering the kingdom of God, the Savior had in mind both the actual spiritual entrance and the ceremonial entrance, and where repentance and baptism are conjoined as conditions of remission, it is evident that actual spiritual and ceremonial remission are both in the mind of the writer.

Lest this be not perfectly clear, a few illustrations are given to show how in common usage the real and the symbolic may be united to express purpose or result. Take this example: The minister pronounced them husband and wife and the groom placed a ring on the finger of the bride in order to consummate the marriage ceremony. The ring was symbolic and might have been omitted; the essential thing was the pronouncement by the minister. Or this: In order to complete the interment, dust was sprinkled on the casket, the words of the burial service were uttered, and the grave was filled. Here the sprinkling of the earth was symbolic only. Or this: The representatives of the two nations signed the papers and shook hands in order to consummate a treaty of peace. In each of these instances there was an actual and a ceremonial performance of the same act. It is easy to distinguish the two in every instance.

Now, in Christianity the ceremonial symbolizes the spiritual and the actual. Baptism and the Supper are beautiful external figures of internal spiritual realities. The closed circle of teachings, therefore, in which we read of the laver of "regeneration," of baptism as the "earnest request of a good conscience towards God," as well as the other passages referred to, need only be interpreted in the light of the ceremonial principle we have expounded in order that all difficulties be cleared completely away. "He that believeth and is baptized shall be saved," does not mean that faith is the first step and baptism the second in the condition of salvation, but this: He that believeth and is baptized as actually saved, his sins actually remitted without and before baptism, just as the bridal pair may be and are actually often joined in marriage without the symbolic ring. And just as they are and can never be symbolically married without the ring or other symbol, so no man can be symbolically saved without baptism.

The above interpretation leaves all the passages of Scripture intact, recognizes the full natural force of every noun, preposition and verb involved in the exegesis, and in particular, it is comprehensive enough to allow for apparent contradictions in that it clearly defines the ceremonial and spiritual principles of Christianity in their relations to each other.

It is impossible to see how this interpretation is to be avoided without rejecting our common view of the teachings regarding the Lord's Supper and adopting a correspond-

ing principle there. If the spiritual ceremonial are to be made jointly efficacious in saving in the one, so must they be in the other instance.

To sum up our view now, we may say that baptism, in its relation to regeneration and remission, is not a procuring cause, nor is it a part of the whole of which the latter are the other part, nor is one a spiritual condition of which the other is a spiritual fulfillment; but rather, baptism is symbolic cause of which symbolic remission and symbolic regeneration are the effects. Baptism is not the moving or original cause of salvation, nor is it a meritorious or efficient cause, and it is certainly not the final cause: It is rather a symbolic effect. It is the external invariable concomitant symbol of an internal reality which precedes.

In the New Testament baptism was the invariable concomitant of faith and confession of Christ. It is well that two great Christian bodies insist upon this close relation of the two. The New Testament does not contemplate a divided Christendom. Entering the kingdom by faith was never dissociated from the significant ceremonial act which always attended it. It will be well if Baptists and Disciples continue their emphasis upon this close relationship, and that we will thus gradually come to see this whole subject alike, signs are not wanting. In these I greatly rejoice, and pray that our common Lord and Master may preside over the destinies of both bodies, and in His own time and way bring together again those who years ago were sundered, and make all of us increasingly fruitful with the passing years.

B. Y. P. U.

E. D. Solomon, Editor.

The Texas B. Y. P. U. are making great preparations for their encampment to be held at Palacios, July 3-12. They are putting their whole energies into this movement. That is what we will have to do if we want success. It will mean much in many ways to the Baptists in Mississippi to have a glorious meeting at Blue Mountain, July 30-August 10.

If the people are there it will be a success. No doubt about that. Every preacher owes it to his flock to attend every summer some meeting such as is planned for Blue Mountain.

Brother Booth, of sainted memory to many in Mississippi, made a complete failure the first time he tried to preach. Going home he said, "Wife, I am mistaken in my call to preach." She replied, "Mr. Booth, you can't tell it unless you know it." That put a new phase to the subject. Sure we cannot tell what we do not know. This Encampment and Bible Evangelistic conference will give the Mississippi Baptists the best opportunity they have ever had in that line. I would rather hear Dr. B. H. Carroll expound the Bible, T. T. Martin explain salvation, A. C. Dixon preach soul-winning and L. P. Leavell tell about Sunday Schools, than any other men on earth. What a magnificent opportunity. Many churches stand in their own light by not sending their pastor and young people to such gatherings as will instruct and stir them. We need to wake up along these lines.

Rev. G. B. Butler of Bryan, Texas, has been called to the Columbus Street Church, Waco, Texas. Mississippi keeps a keen eye on Brother Butler, and at the same time rejoices always in his success.

Rolling Fork.

Brother Murphy was appointed to write a report of the "Delta Workers' Conference," which met at Rolling Fork the fifth Sunday of last month. Some of the brethren asked me to say a few words additional.

No more beautiful location can be found anywhere in the State than that of the thriving little town of Rolling Fork. Its people are prosperous and hospitable. Their courthouse would adorn most any city. Right near this town lies the noted Senator McLaurin plantation. I had the pleasure of meeting the Senator and his charming and accomplished wife.

The Baptists here are small in quantity and pure gold in quality, and the reason of that is, all but two are women. They number but thirteen, but that being the proverbial unlucky number, during the fifth Sunday meeting they added three—three ladies—so now they have fourteen lady members, with two men to look after. I hope these brethren will show those women what just those two men can do—when they take a notion. That little church has wrought well and is to be congratulated over their having erected and paid for a neat house of worship at an aggregate cost, I think, of \$2,500. Brother Mahaffey was behind the work or in front, I don't know which, so of course it must needs materialize.

Bishop Young is nobly leading this little band at present. Their house of worship was dedicated on Sunday morning at 11 o'clock, brother J. A. Lee preaching the dedicatory sermon. It was a splendid sermon, calculated to do much good.

During the conference the two new bishops of Vicksburg—Brethren Weeks and Hall—were welcomed. These are noble brethren and under God, will do a great work in Vicksburg.

Fraternally,

W. A. LUSK.

Is He Divinely Called?

We are often told that this is a commercial age. There is truth in the assertion. No doubt, the spirit of commercialism pervades much of our endeavor, and forms a menace to the spiritual life of our churches. In fact, spiritually already feels the stifling effect of the insidious jingle of coin. The saddest aspect of the church's present condition lies in the fact that preachers are not free from the taint of this commercialism. I think I do not say this unduly. For they make little protest against the ungodly walk of members of their congregations. They allow their church members to engage in various forms of vice and go undisciplined, for fear of losing a few paltry dollars. They discuss prospective pastorates from the view of how much salary. They change pastorates, presumably under the Holy Spirit's guidance; while, in fact, they are moved by the desire of an easy job with ample "hire."

Now, this is a grave charge—I do not make it against all our pastors, far from it. But it is true of some. Neither do I make the charge as unkind criticism, but in the interest of truth and light. I take it that some of these commercialism-imbued preachers work themselves up to the belief that they are really guided by the Divine Hand. But this brings us to a question.

If God calls a man to preach the gospel, does he not require His chosen messenger

to commit himself to the service to the extent of sacrificing every worldly ambition? Is there not reason to believe that the dissatisfied, wandering and fruitless preacher has not been called of God? I should like to see these questions answered in the Record.

This reminds me, I do not remember ever to have seen an article on the Call to the Gospel Ministry in our State paper, and in all my life I have heard only one sermon along this line. Constantly are we told, "The field is white unto the harvest and the laborers are few." But there comes no instructions from those sources as to the call and qualifications of those who are lead in the work of harvesting. Is it not probable that there would be fewer misguided entries into the holy calling, if more light on the subject were disseminated? And, too, might there not be some young men who are truly called to preach the gospel, but because of doubts and misgivings do not heed the call; might these not be helped and properly guided, had they the benefit of the counsel and experience of successful soul winners? It seems to this scribe that this is a neglected question. Let us hear from several of the brethren on it.

W. D. H.

Eskimo Candy.

Did you ever taste a bit of tallow, children? If you have, I am sure you do not consider it a great delicacy; yet reindeer tallow is the Eskimo children's candy, and I suppose they are quite satisfied. This "candy" is put up in bright red packages made out of the feet of a water fowl. The women cut off the red feet of this bird, which is called the dovekie, draw out the bones, blow up the skins, so as to make pouches, which they fill with the reindeer tallow for their little folks.

None of the food that the Eskimos eat seems very inviting to us, but they are extremely fond of it, and are very apt to over-eat. It is said by explorers who have gone into Greenland that it is no uncommon sight to see an Eskimo man who has eaten an enormous meal of raw, frozen flesh, eating blubber until he can scarcely move.

God's Best Way.

Leave God to order all thy ways,
And hope in him, whate'er betide;
Thou'lt find him in the evil days
Thine all Sufficient Strength and Guide.
Who thinks in God's unchanging love
Builds on the rock that naught can move!

Only thy restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best;
He sends them as he sees it meet,
When thou hast borne the fiery test,
And now are freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Sing, pray and swerve not from his ways;
But do thine own part faithfully,
Trust his rich promises of grace,
So shall they be fulfilled in thee,
God never yet forsook at need
The soul that trusted him indeed.

G. NEUMARK.

A pleasing picture comes to us of a group of eight girl students, guests of one of their teachers, on a recent winter evening in Constantinople. Two are Greeks, two Bulgarians, one Armenian, one Hungarian, one English and one American. They were sitting in low chairs around a brazier of burning charcoal, which served both for warmth and for preparing toast and chocolate. Stories were told in various languages, folklore of Bulgaria, Russia, Germany only understood by a part of the listeners; but the Greek, Armenian and Turkish tales were comprehended by all, while everyone enjoyed the American story of Tom Sawyer whitewashing his fence told in English. The place was the American Girls' College, and the scene illustrates the bringing of many nationalities into fellowship and friendship. Some of those girls will probably in a few years be mistresses of their own households in countries separated by barriers of race, traditions and distance. But this school life is making new ties to bring them together, and this is not the least of the services of American missions in the Orient.

Service and Authority.

On one occasion during my very young manhood, I had occasion to ask the governor of one of the far Western states for his help in a matter of great interest to me. He gave me his assistance at a cost of a large outlay of time and attention, and in a spirit at once so gracious and so sympathetic as to win my life-long gratitude. I expressed my regret that I had caused him so much trouble. I have always remembered his reply: "My boy (he was a venerable man), when I accepted the office of governor, I agreed to be the most helpful man in the state; and that is what I am here for." Service and authority belong together.—L. A. Banks.

Enjoy Your Memory.

She embraced the family collectively, as nearly as she could manage it, then individually. Then, with a long, long sigh, she dropped into a chair. "To think," she said, "that the time to which I have been looking forward for a whole year, the loveliest time ever had in my life, is all over! Isn't it queer what a little while things last? I tried to hold every minute of those two weeks, and I never knew any to fly so fast. Why do things have to end, any way?"

From her corner Grandma Millicent looked across at her namesake with twinkling eyes. "Merely, child, it isn't over!" she exclaimed. "The pleasure's only just begun. If you have any faculty at all, you can keep on enjoying that trip as long as you live. People ought to realize that there's just as much knack about making good times last as there is about clothes or furniture. There are memories that I've been enjoying fifty years, and the pleasure's just as fresh to-day as it was the first time I thought it over. I don't think much of anybody who can't enjoy a thing longer than it takes to happen. I call that real, downright wastefulness."

"I never thought of it that way," Millicent answered thoughtfully. Grandma nodded briskly. "There's lots of pleasant things in life; but take it all in all, I don't know anything that will give you more comfort right straight along through hard time, and easy ones than learning to enjoy our own memory."

SUNDAY SCHOOL LESSON.

A Ferce Demoniac Healed.

May 13, 1906.

By A. E. Fanning, D. D., in S. S. Times.

Jesus taught that all men are subjects of one of two kingdoms. They are ruled either by the kingdom of light or the kingdom of darkness. God is the ruler of one, Satan of the other. No man can set upon independent kingdom of his own. First make this plain. Ask, "Who rules your thoughts, desires, plans?" Use Jesus' own words Matt. 6:23. Show that these kingdoms are invisible, exercising their power over the human spirit, dimly understood by men, who gain most of their knowledge of the unseen through impressions on the senses. Therefore Jesus taught the nature of these kingdoms by likening them to things familiar, sometimes by parables and sometimes by deeds that served the purpose of parables. Such a parable, acted, was this scene at Gerasa. Bring into view by questions and descriptions these four pictures:

A Man Controlled by the Kingdom of Darkness. No Christian doubts that the spirit of God controls the disciples of Christ (Rom. 8:14). So also the spirit of the kingdom of darkness controls those who yield themselves to it (1 John 3:8; Rom. 7:12). This demoniac was so completely controlled by the evil spirit that he acted like a devil. He hated his fellow men, separated himself from them, sought constantly to injure them (Luke 8:27). He even hated himself, and when he could not get at others sought to gratify his fiendish rage by cutting himself with stones (Mark 5:3-5). There seemed to be no limit to the number of evil spirits who had found lodgment in him (v. 9). They had entered into him through his thoughts, and through emotions to which he had yielded. His nature had so changed that it had become their nature. He was like the cursed king who allowed the devil to kiss him on each shoulder, from which two serpents sprang, furious with hunger, and attacked his head. When in agony he tried to save them away, he found he was tearing his own flesh. Recall Stevenson's story of "Dr. Jekyll and Mr. Hyde." Show that this is a real experience.

Jesus Christ Setting a Man Free From the Kingdom of Darkness. Men had passed that way before, had tried to bind and fetter this demoniac in vain. When he saw Jesus and his disciples approaching, he ran toward them with wonderful intent. But a feeling of awe seized him, and he prostrated himself before the central figure in the group with cries of fear, because he saw in Jesus only the will and power to torment him (Luke 8:28). But Jesus looked on him with unflinching eyes, and commanded the unclean spirit to leave him. The demons in him felt their grip loosening on the man. "Send us into the swine," they said. That Jesus did not do. He commanded them to quit the man (Mark 5:8). He permitted them to enter into the swine (v. 13). If we were Jews of that day, with their feeling toward swine as food, we probably should raise no question about the propriety of allowing unclean spirits to enter them. We should have thought they were taking possession of their proper home. We should have seen that he who sets free the wretched victim of evil spirits was worthy of our fellowship and obedience. Not to praise him as the great deliverer of men would be

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to join ourselves to the kingdom of darkness.

Selfishness Rejecting the Christ. The shepherds, when the presence of the Christ was proclaimed by the angels, went to look on him. The swineherds, when his presence was announced by demons, went and told what had happened to the swine (vs. 14, 16). Probably the effect on the Gerasenes would have been different if the first tidings of the Christ had been brought to them by shepherds instead of swineherds. Men's business and associations affect their views of the Christ, and it is important to guide young persons to the choice of business that will help them to see the glory of the Christ. Still, these people went out to see him, and judged for themselves (v. 15). They knew the man in whom the demons had dwelt. His presence in the neighborhood had long been a menace to them and to the lives of their children. Now, they saw him peaceful, clothed, in his right mind. They were glad to be relieved of their fear of the man who had been possessed by demons. But the loss of their swine aroused a fear greater than the other. Who knows what demons may do when they are stirred up? So their only acknowledgement of Jesus' deed of deliverance was to beseech him to leave their country.

That estimate of the cost of having the Christ present in the community has often been repeated. We need not look far to find illustrations of it. Liquor saloons bring demons into men, and every day's newspaper tells of their terrible deeds. But these demons cannot be cast out without destroying revenues; and Christ is being asked to leave, and voted out and driven out of many a town where men are seen, who had been possessed of demons, sitting clothed and in their right minds through his power. The sight has impressed the majority less than the loss of trade from closing the saloons.

A Redeemed Man Working for Christ. Jesus uttered no angry word against those who asked him to leave them. He did the best he could for them by leaving them behind the restored man with his testimony. He did also the best thing for the man himself. It would have been a greater pleasure for the delivered man to remain with his benefactor. But in making him the only missionary to the Decapolis Jesus brought out all that was good in him, and put it into action. He prepared the way for another visit there which would make the new preacher more glad than any satisfaction he could have found by going away with Jesus. Our Saviour has even better gifts for those whom he has delivered from the kingdom of darkness than they have yet received.

THE PERKINS HOME LETTERS.

Mrs. Perkins Says the Best Way to Get Devils Out Is to Bring Christ in.
(In Sunday School Times).

Maple Valley, Friday, Morning.

Dear Martha:

If there's one thing you ought to teach the children above others, I rather think it's to be found in this lesson. It's a truth big enough for the wisest people, and simple enough for the children, too. When Jesus came into a place, there wasn't any room for devils. That's worth making sure about. Maybe if little Martha and the boys knew that, they'd be saved a lot of trouble. Lots of folks waste years learning that there isn't room for Jesus and Satan in the same

heart; I guess some never learn it. I do mightily wish I'd got hold of that truth when I was the age of your children. But I didn't, and I tried for years to please Christ, with just a little corner of my heart saved out for things he wouldn't like. Of course it didn't come out well. I'm sure today Satan is trying hard enough to get in again, and I guess he'll keep on trying till I die. But my heart belongs to Christ now, and Satan has to fight from outside instead of inside.

Now, when Jesus comes into a life, it puts the man in his right senses. Of course, it isn't just complimentary to folks to say they're lacking any in what we call good sense, but it's really true that it isn't quite sensible for a man to be at warfare with his Creator. When God's loving call to people to come back to him and be at peace is received and accepted, that's as sensible a thing as a man ever does, and I don't wonder the Bible tells about the man being in his right mind.

Do you know, Martha, it seems so queer to me that folks get all stirred up when they see what religion can do for a man—not surprised so much, but really half-scared. I've seen people that seemed a bit afraid that religion would hurt a person somehow. There's Mary Hill's girl, over Newtown way. She's nervous, and their doctor prescribed that she shouldn't go to church or any religious meeting; he didn't shut her out from late dances, or going to town to the theatre, or anything like that, though. Folks weren't much bothered when the devils had the man, but when he got in his right mind, they begged Christ to go away.

I'm sure that a good many nervous people might be cured right up if Christ got hold of their lives so that they'd work for other people, and think less about themselves.

Your loving

MA.

Itta Bena.

Our work here is getting along nicely, it seems as if our forces are growing stronger spiritually, and at this time I wish to say that while our town is growing and business increasing, linked with this there is found an enlargement in the hearts of the brethren for the cause of our Master.

Last month our mission collection run up to \$120.75, and expect to add more to this later on. A few weeks ago you noticed a statement from here as to our expenses. But this is not all, they believe in making a man's heart glad. This was shown by the kindness on the part of the church yesterday evening during our business session, of their own accord, most heartily voted to send their pastor to the Convention.

And he being the representative from Deer Creek Association, was expecting to go, but the noble brethren came in and said we will pay all your expenses.

I wish that other church would fall in line and help your faithful pastor to go to the Convention.

Brethren, remember us in your devotions.

W. G. MAHAFFEY.

May 4, 1906.

Of the 11,000,000 Jews in the world in 1905, 5,000,000 are in Russia, 2,000,000 in Austria-Hungary, 1,500,000 in the United States, 575,000 in Germany, 275,000 in the British empire, and the rest are distributed in smaller numbers through every country on all the continents and in the islands of the sea.

May 10, 1906.

Thoughts on the Creation.

When the Great God forged this world of ours;
From his anvil and ponderous hammer
The sparks flew out in myriad showers,
To form the heavenly panorama.

His anvil scale built the mountains high,
The dust from His sandals the valleys made,
The fires of His forges will never die,
Down in the bowels of the earth He laid.

The sweat that fell from His brow
Flowed into the mighty womb of space;
Thus was born the great oceans we have now
And the grand rivers of majestic pace.

When all His beautiful worlds were done,
He touched the tongues of creation,
And all the glittering spheres sweetly sung
The endless song of God's coronation.
E. E. TREVILLION.

Doloroso, Miss.

The Mission of the New Testament Church.

The Jews were a great nation. Their relation to God made them great. They were his chosen people. He put a difference between them and other nations. They had a great mission in the world of human activities. To them God gave his Oracles. These Oracles they were to keep inviolate. Sometimes they were faithful, and sometimes unfaithful. God blessed them, led them, corrected them, and used them until His purposes were wrought out through them, and they were scattered to the four winds.

The New Testament Church is a great institution. Its relation to Christ makes it great. It is the church. No human institution can compare with it. It is God's earthly temple built together for a habitation of God through the Spirit. Christ is its head whether unitedly considered, or locally considered. Its ideal members are souls born of God and united to Christ by a living faith. Glorious institution! Messenger of God and Bride of the King of Zion.

As truly as the Jews had a mission under God, so truly has the Church of Christ a mission. It is the depository of truth and blessing to the world. God has put a difference between the church and human institutions. Through the church, indwelt by the Holy Spirit, Christ will gather His ransomed ones out of the nations, and present them faultless before the throne of his Father. His blood will never lose its power nor his church cease to be and act in earthly spheres until all the ransomed hosts of God are saved to sin no more.

What did the church exist for? For the glory of God? Yes; but more specifically, the great mission of the church throughout all ages is to

Preserve and Spread

the gospel of Christ's kingdom. True there are other duties, but these tower above all.

The preservation of the gospel of Christ in its simple and original purity is of prime importance. Nothing can take the place of the gospel. It always has been, and will always be God's power unto the salvation of those who believe. Nothing else will reach souls lost in sin. They must repent and believe the gospel or remain utterly lost—lost eternally. "Except ye repent, ye shall all likewise perish." "He that believeth not shall be damned."

The great effort of the apostles was to

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present the gospel in its entirety, and to guard it against the corruptions of men. Paul preached the whole counsel of God, and would have men or angels accursed if they preached another gospel. They learned the gospel from Christ; it was a personal experience with them, and for it they would die.

We cannot afford to carry an adulterated gospel into heathen lands. It would be offering a stone to hungry, begging children. It would be a case of the blind leading the blind. If, then, we do not keep the gospel pure at home, how are we to carry a pure gospel abroad? It is to be feared that some are more anxious to introduce their peculiar denominational tenets in heathen lands and home lands than they are to plant the gospel of Christ. Rome is in China as a missionary force, but it would be far better for China if Rome were away. She has not the gospel at home, and she cannot carry it abroad. Her version of the gospel is a misrepresentation of the gospel. So will it be with all who depart from it.

The spread of the gospel is the other general phase of the mission of the church. The gospel is not a Jewish gospel; it is a gospel for Jews and Gentiles alike. The vision of some was too narrow to see beyond Jewish borders, but those who measured up to the gospel standard took in the whole world. Thus believers were added to the churches, and the churches were multiplied until at the close of the first century Europe, Asia and Africa had heard the good news of salvation from sin through faith in Jesus Christ the Son of God.

The spread of the gospel is the greatest work of this age. Why not? Where the gospel goes the people receive right views of God, of man, of time, of eternity. The gospel faithfully preached is the best civilizing agency known to man. Where the gospel goes the people are liberated from ignorance, superstition, and the corrupt work of priestcraft. It makes men of different nations brethren in the flesh, and begets a common sympathy and love one for another. Under its benign influence all men are made to stand before the open gate of human possibilities alike. It takes the key of knowledge from the girdle of the ignorant, presumptuous priest, and bids every man look into the perfect law of liberty for himself. It builds hospitals for the sick, poor houses for the poor, and houses of correction for the fallen. It carries light for the blind, comfort for the mourner and life for the dead.

Such was the gospel committed by Jesus Christ, through his apostles, to the first churches. They were to preserve it as given, and preach it for a witness of Him among all nations. Glorious gospel! Glorious mission! But the gospel was not for one age alone! Nor were churches for one age alone. The eye of Jesus swept the horizon of all future time. There were to be churches in every age, and their mission was to be the same as those planted by the Apostles. They were to keep the gospel as it came from the heart, life, and lips of Jesus. It must go and flow to earth's remotest bounds. The churches must combine their forces and march to the command of Christ.

S. W. SIBLEY.

Commerce has long since demanded a universal language. More than a quarter of a century ago there came a "wave of hope" through the German, named Schleyer, who thought that he had solved the problem by his invention of "Volapuk." This proved

too difficult, so, the question of a language common to all peoples seemed to be laid aside as a thing impossible, till almost four years ago a Russian physician named Zamenhof, invented a universal language which he calls "Esperanto." Owing to the simplicity of his scheme, it is said to be meeting with much encouragement.

Unquestionably it would be a great thing to have a language of speech that all peoples could equally understand, yet, there is and has been an unspoken language that is universally understood and appreciated, and that is the language of sympathy and love. The spirit of the Master's love is recognized by the redeemed of all people however different in speech. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

FOR ONE DOLLAR.

The Baptist Record will be sent to any new subscriber from the time the \$1 is received till Jan. 1, 1907. Will pastors kindly call the attention of their congregations to this proposition. The sooner the remittance is made the longer the subscriber will receive the paper for \$1. No premiums or commissions allowed to anybody on this proposition, and it does not in any case apply to old subscribers.

Ordination.

The Spring Hill Baptist church, near Oakland, Miss., through its invited presbytery on the 5th Sunday in April set apart to the full work of the gospel ministry, by ordination, Brother J. B. Gordon.

Brother Gordon is the principal of the excellent school at that place. He is a son of Rev. W. H. Gordon, of blessed memory, who died a few years ago at his home near Loosahama, Miss.

Brother Gordon is worthy of the confidence of the brotherhood, and we most heartily commend him to the same.

The presbytery consisted of A. A. Lomax, who preached the sermon, R. L. Bunyard, H. J. Legge, E. D. Rowe and W. I. Hargis, his pastor.

It has been the very great pleasure of the pastor and church to have with us during the school term Miss Sadie Rice of Cassella, who has rendered invaluable service in many ways, but especially in leading the music and singing. We will miss Miss Sadie until she returns to resume her school duties in the fall.

Spring Hill church is made up of good people and the work is very pleasant. We are moving upward. The Ladies' Aid Society is doing good work in many ways.

But more anon.

W. I. HARGIS.

As Little Children.

Make ours, dear Lord, the children's joy
In earth's simplicities—
The beauty of the field's wild bloom.
The shadows, sun and breeze;
Attune our ears to song of birds,
To the brooklet's melodies.

As children crowned with Thy own flowers,
Our hearts with Thy grace bind
So in this world of Thine may we
Walk not as deaf or blind,
But joyous in the common gifts
Vouchsafed to all mankind.

—CHARLES FRANCIS SAUNDERS.

Dr. Harper's Closing Days.

Feel that another word ought to be said concerning the home-going of the marvelous man, as much as Brother Bowen's article, suggested by Dr. Taylor's, as he says does great injustice to the Christian experience and memory of the dead.

When Dr. Taylor's article came out, I feared his conclusion that Dr. Harper was only converted on his death bed, would cause others to come to the same conclusion.

As a matter of fact, no man knows absolutely whether the great and good man was ever converted or not. If Christian experience and ripened fruit, and bright and comforting evidence may be permitted to speak, Dr. Harper was converted in a college prayer meeting in Denison University, Greenville, Ohio, at the age of twenty-one.

His mother and grandmother were devout Presbyterians of the old school, and from a child they had taught him the Holy Scriptures. He was so correct in his living, so clean in his young life, so constant in his attendance at church, so diligent in his study of the Bible, that when he arose in the above named prayer meeting and said: "I am not sure that I know Jesus Christ as my personal saviour and want you to pray for me," that everybody was surprised and as a result of which a great revival began in the school and town, and young Harper, along with many others united with the churches—he, from a careful study of the Scriptures with the Baptists, stating that in his judgment Baptist people stood for those things set forth in the Scriptures more nearly than any other denomination.

So much for what he calls his conversion; but what about his death? I have read everywhere that has been written by those who were constantly at his side, by those who knew him in all his life work, by those who were close in touch with him when he was regarded as an infidel, and accused of trying to overthrow the "faith once for all delivered to the saints, and putting these things aside by the side of my own personal knowledge of the man, I can wish for myself no greater blessing than that my last days may be like his. When he had settled all his personal and official duties, and while he was waiting God's hour, he called many of his life-long friends about him, not to acquire the way of salvation but for prayer and comfort for meditation upon the things that must shortly come to pass. He asked them to tell their Christian experience, and then read what God had said to say about the future. He literally lived during all these last days in the 14th chapter of John. And it was amid the rapture and glorious contemplation born of this living that he said: "I was not prepared to believe that my personality could be revolutionized"—that it to say, a man who had been so busy in doing the work that no ten men have yet been found to do, a man who lived to work, was not prepared to think of what great joy and sweet repose there was in hours given only to prayer, worship and religious meditation—was not at all prepared to think that the day of physical decline would be the day of so great physical triumph.

There is a parallel case in point, the only one I have ever seen. When the great missionary to the "dark continent," Mr. Moffitt, one day, after twenty-five years of most glorious toil in preaching the gospel to the benighted sons of ham, was approached by a chief who spoke to the man of God on this wise: Teacher, have you experienced

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the things you have been telling us about?"

When this question was put to him, the great servant of God began to think and said: "Yes; I do enjoy the sweet experience of all I have taught, but have been so busy all these years that I have not had time to think about myself at all." Better than this: Paul in an illustration of a similar experience. He had been so busy at work for his Master that he had not had time to talk about work at all, but having time to think about it, said of the other apostles: "I have done more work than all of you—and he had. The apostle of faith was so busy proving his faith by his works, that he had not said much about works—his works spoke for themselves. And so it was with the great and good Dr. Harper.

He prayed that, if it was his Father's will, he might die under the surgeon's knife and be spared the agony of months and months of pain. But God's presence in the sick chamber was so manifest and so good and so comforting and so rapturous that he could even bless God for afflictions also.

No, no; he was not converted on his death bed. It was the "Delectable Mountain" experience of the faithful servant of God, that's all.

W. P. PRICE.

What Josie Found in the Woods.

Josie and his mamma were visiting Aunt Martha, who lived on a farm. The little boy did not often get to the country, and he was much pleased with everything he saw. The chickens and the little ducks, the calves and horses, and even the pigs, were interesting to him.

There were no children at Aunt Martha's for him to play with, but he soon learned to amuse himself. He loved to go to the quiet, cool woods with Bonnie racing ahead. Now and then Foggie would look back and give a little friendly bark, as if to say: "Come along Josie! There are no snakes about! I'll take good care that nothing hurts you!"

Josie found curious lichens clinging to old stumps in the woods, and sometimes he gathered these for mamma, who covered picture frames with them.

One day when he was climbing a tree he found a bird's nest snugly set inside three forked branches. There was no bird in the nest. The eggs had been hatched, and the little birds had flown away weeks ago.

"I guess Mrs. Birdie won't want the old nest again," thought Josie. "I should like

to give it to teacher when I go back to school."

The nest was built of little twigs and dry grass, with a mixture of mud on the outside. It was shaped like a shallow bowl; but it had a very thick bottom, or base. Josie took pains to remove the nest without breaking it. He tied it up in his handkerchief, and slid down the tree carefully. Of course, if he had found eggs or little birds in the nest he would not have touched it for the world. He knew how mother birds loved their eggs and little baby birds.

Josie ran home with his treasure, and showed it to Aunt Martha and mamma. "The nest must have a hollow in the bottom of it," he said. "Something rattles inside. I didn't know birds built cellars to their nests."

Aunt Martha knew something about birds and their habits. "It's the nest of a yellow warbler," she said. Very carefully she lifted a mat of grass and dried mud in the bottom of the nest; and what do you suppose she found in the little inclosure that Josie called the "cellar?" Two small eggs and one large egg of a different color.

"O, auntie! How did the eggs get there?" asked Josie, who was very much surprised. "Why, it's really two nests, one built on top of the other."

"Yes, it is two nests, one built on top of the other," said Aunt Martha. "Let me tell you how the top nest came to be built. At first, early in the season, Mrs. Yellow Warbler built the under nest. After she had laid her second egg, she found one day this big egg, which she knew was not her own. There are lazy birds which lay their eggs in the nests of other birds to save themselves the trouble of making nests and of hatching."

"Now, Mrs. Yellow Warbler did not like to be imposed upon in this way. She did not want to hatch out a big bird that might crowd her own little birdies out of the nest and eat up all the food. I dare say she fluttered about and scolded when she found the strange egg in her nest. Then perhaps she said to herself, 'Scolding does no good, and I can't lift the big egg out of the nest, so I'll just build another nest on top, and lay some more eggs for myself.' And that is what she did. So the lazy bird did not get her egg hatched at all. It served her right!"—Jane Joy Ellis, in Sunday School Times.



Wear Stylish Clothes

To every man, young or old, who is interested in good, stylish, serviceable clothes, we will send our handsome Spring Fashion Booklet and several samples of cloth upon receipt of two 20 stamps for postage. We especially want to interest men and young men, who aim to dress well, in our Suit Special at \$15. These garments are hand-tailored, perfectly fit, guaranteed to give good service, and one price to all. We, the makers, ask the price with a field on the sleeve which plainly reads \$15. Your local dealer sells them at the same price as the largest stores in the largest cities. It does not matter where you buy them, you are sure to get good values and good clothes when you insist on getting garments with this shield.

Wear stylish clothes this Spring. Send two 20 stamps for our Fashion Booklet and samples of cloth. Address: SCHWAN CLOTHING CO., Dept. 25, ST. LOUIS.

PERIODICALS of the Southern Baptist Convention.

Each order contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

Price List Per Quarter.

The Convention Teacher, single copy, 15 cents; in orders of 5 or more, each, 12 cents.
Bible Class Quarterly, single copy, 5 cents; 5 or more, each, 4 cents.
Advanced Quarterly, 2 cents.
Intermediate Quarterly, 1 cent.
Primary Quarterly, 1 cent.
Lesson Leaf, 1 cent.
Primary Leaf, 1 cent.
Child's Gem, 1 cent.
Kind Words, weekly, 1 cent.
Youth's Kind Words, semi-monthly, 1 cent.
Baptist Boys and Girls, large four-page weekly, 6 cents.
Bible Lesson Pictures, 75 cents.
Picture Lesson Cards, 25 cents.
B. Y. P. U. Quarterly, for young people's meetings, in orders of 10, each, 15 cents.
Superintendent's Quarterly, 50 pages, 15 cents.

Children's Day Programs for June for the Bible Fund.

Other Supplies.

Sunday School Record, simple, complete and accurate, each, \$1.00.
Class Books, for keeping class records, per dozen, 40 cents.
Class Collection Envelopes, per dozen, 40 cents.
Excellent maps, see catalogue.
B. Y. P. U. Supplies.
Topic Card, Price per dozen, 15 cents; 75 cents per 100.
How to Organize—with Constitution and By-Laws, price 10 cents per dozen; 50 cents per 100.
See B. Y. P. U. Quarterly in list above.
Home Department Supplies.
Its Plan—J. M. Frost, Price, 25 cents per 100.
An Experience—Janus W. Millard, Price, per dozen, 10 cents; 30 cents per 100.
Class Books—For visitors' use, 2 cents each.
Collection Envelopes, Price, 35 cents per 100.
Superintendent's Quarterly Reports, Price, 1 cent each.
Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday School Board, Nashville, Tennessee.

A Good Meeting.

Our Delta Workers' meeting convened at Rolling Fork church 26th to 29th.

In absence of Brother Borum, Brother Lucas preached us a good sermon on "Taking Stock," from 1 Cor. 3:21-23.

We had with us on Friday, Brothers Weeks and Hall of the First and Calvary churches, Vicksburg. The program throughout was interesting. Several on program were absent.

Dr. Lowrey gave an address on Mississippi Baptist Educational Interest—the house was well-nigh full, and it is believed friends for the College were made. A collection for the Building Movement was taken. The writer did not learn the exact amount but heard there was about two hundred and fifty dollars.

Sunday was a good day. We had Sunday School Rally at 10-11, led by Pastor Young. Several speeches were made by brethren. All Sunday Schools collected at the Baptist church and made a nice congregation of children and Sunday School workers. It was at 11 o'clock that this noble little band of Christ's followers—about seven in number, two men and five ladies gave to their Lord a twenty-five hundred dollar house of worship.

Brother J. A. Lee preached the dedicatory sermon and Rev. W. A. Lusk led in prayer. He must have been inspired by the sermon, for the prayer was indeed in the Spirit, and some wept for joy.

I want to say here that the faith of this little flock is no doubt to my mind the rock upon which Christ built his church. I can truly say with the poet,

I love thy kingdom, Lord,
The house of thine abode,
The church our blest
Redeemer saved
With his own precious blood.

Brother Lusk preached Sunday evening.

A committee was elected to decide and report the time and place for next meeting. Shelby asked for it, and likely this will be the place.

J. G. MURPHY.

A Period of Probation.

Bobbie (aged seven, concluding his evening prayer)—"An' Dod b'ess papa an' mamma, an' sister Ellen, an'—an' Aunt Marjie—an' Buver—but I, dess Buver (Bill) better look out for hisself till he puts back the hole he kicked in my drum."—Woman's Home Companion for May.

BLOOD POISON CURED!

Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (B. B. B.); 32-page book and medical advice, together with free sample, given, by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

Some Good Books.

We will send by mail any one of the following Books on receipt of \$1.00

Immersion by J. T. Christian, D. D. L. L. D. Close Communion America or Rome which "Justice to the Jews, Madison Peters "Life of Yates. Land of Sunrise, by Barrett Pillars of Orthodoxy. List price \$1.25 Ten Years a Priest, by Cullenon Sovereignty of God—Great discussion by Prof. Northrup of Chicago University and Dr. Watt's, Belfast, Ireland list price \$1.30 From Eden to Calvary, or Through the Bible in a Year with Our Boys and Girls, illustrated. The Kingdom, by George Dana Boardman, List \$1.50. Josephus, List \$2.00.

The Following List by Mail.

75c
Baptist Histor: Vindicated, by Dr. Christian, Did They Dip? Alien Immersion, Three Reasons for being a Baptist, by Pendleton Cruise of the Kaiserine by T. T. Eaton, D. D. L. L. D. Antimissionism by B. H. Carroll Jr. Behind the Scenes, by J. I. Pilgrims Progress, by Bunyan, The Little Baptist, by Martin (Over 100,000 have been sold)

The following Books at the following Prices.

From The Ball-room to Hell.....25c
Honey from Strange Hives.....25c
Mell's Parliamentary Practice.....60c
Modern Dancing, by Gardner.....25c
Saved by Grace, by Gore.....10c
Baptist in History, by Dr. Harvey.....10c
Lord's Supper.....10c
Shall Woman Preach.....10c
Forward all Orders to
Mississippi Baptist Publishing Co.
321 S. State Street, Jackson, Miss.

Zion Hill Church Is Coming. Yesterday, the fifth Sunday, was a great day with us at Zion Hill.

We had dinner on the table and two sermons. Preaching at 11 o'clock by the writer. Brother Bamber of Wesson, came out in the afternoon, and preached for us. Great interest was manifested in both services. It was a day well spent, and one that will be long remembered by us.

Zion Hill church is not a strong church financially. I began preaching to this church one year ago. At that time the church was receiving help from the Board, not being able to pay the pastor, but the church is gradually growing both spiritually and financially.

This year the church is going to pay the pastor without any help. And pay him quarterly, too. The people of Zion Hill know how to

treat a preacher. We met a few Sundays ago and organized a Sunday School, and now it is moving on nicely.

Pray for us, that we may yet do greater things, for the Master.
R. R. JONES.

SCHEEULE OF THE MOBILE, JACKSON & KANSAS CITY R. R.

North Bound--Daily.
Stations. No. 2. No. 4.
Lv. Mobile.....Ala. 7:00am 4:30pm
" Government St. Ala. 7:08 " 4:38pm
" Orchard....." 7:29 " 4:59pm
" Crusier....." 7:36 " 4:0
" Semmes....." 7:44 " 5:14pm
" Wilmer....." 8:03 " 5:31pm
" Latonia.....Miss 8:18 " 5:46pm
" Brushy....." 8:25 " 5:53pm
" Donovan....." 8:33 " 6:01pm
" Eynston....." 8:42 " 6:10pm
" Lucedale....." 8:48 " 6:16pm
" Babank....." 9:00 " 6:28pm
" Bexley....." 9:07 " 6:35pm
" Merrill....." 9:17 " 6:45pm
" Leaf....." 9:34 " 7:02pm
" McLaugh....." 9:50 " 7:18pm
" Little Creek....." 9:54 " 7:22pm
" Beaumont....." 10:10 " 7:38pm
" Hintonville....." 10:29 " 7:56pm
" Richton....." 10:44 " 8:12pm
" Lancaster.....

South Bound--Daily.
Stations. No. 1. No. 3.
NORTH BOUND. SOUTH BOUND.

No. 2--Daily. Daily--No. 1.
11:02am Lv.....Loper.....Ar. 2:32pm
11:16am Lv.....Ovett.....Ar. 2:18pm
11:40am.....Ellisville Jct.....Ar. 1:40pm
12:03pm Ar.....Laurel.....Lv. 1:54pm
12:03pm Ar.....Laurel.....Lv. 1:54pm
12:04pm Lv.....Laurel.....Ar. 1:30pm
12:18pm Lv.....Roy.....Ar. 1:16pm
12:30pm Lv.....Mossville.....Ar. 1:04pm
12:41pm Lv.....Progressive Ar. 12:53pm
12:47pm Lv.....Stringer.....Ar. 12:47pm
1:09pm Lv.....Bay Springs Ar. 12:21pm
1:29pm Lv.....Loun.....Ar. 12:01pm
1:41pm Lv.....Montrose.....Ar. 11:47am
2:00pm Lv.....Roberts.....Ar. 11:30am
2:20pm Ar.....Newton.....Lv. 11:10am

Hattiesburg Branch.

NORTH BOUND. Daily.
No. 24. No. 6.
Lv. Beaumont.....10 10am 7 40pm
Lv. Wingate.....10 45am 7 55pm
Lv. New Augusta.....11 00am 8 01pm
Lv. Mahned.....11 15am 8 09pm
Lv. Lagland.....8 26pm
Lv. McCallum.....12 05pm 8 33pm
Ar. Hattiesburg.....12 50pm 8 55pm

SOUTH BOUND. Daily.
No. 5. No. 25.
Ar. Beaumont.....8 40am 5 00pm
Ar. Wingate.....8 25am 4 25pm
Ar. New Augusta.....8 19am 4 00pm
Ar. Mahned.....8 11am 3 40pm
Ar. Ragland.....7 54am 3 03pm
Ar. McCallum.....7 47am 2 45pm
Lv. Hattiesburg.....7 25am 2 00pm

Ellisville Branch

Daily Except Sunday
Stations No. 27. No. 26.
Lv. Ellisville Jct. Miss.....11 40am
Ar. 1 45am
Ar. Ellisville Jct. Miss.....12 15pm

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

Direct all communications for this department to Clinton, Miss.

Woman's Central Committee:

Mr. E. W. Spencer, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

May, 1906.

Programs are suggestive: The introduction of new features, selection of additional hymns, subjects of prayer, etc., left with the Society.

Program.

Subject: Heralds of the Cross in Foreign Lands.

Resolution No. 2: I will pray more faithfully, more believingly for missionaries.

The Lord's Prayer: In concert. Condition of the Heathen: Psa. 115:4-9; Jer. 10:2-4; Psa. 137:1-7; Eph. 2:12; Rom. 1:18-20.

Our Responsibility: Rom. 10:14-15; Matt. 24:19; Acts 1:8; Dan. 12:3.

Incidents: An old Chinaman prayed that "Foreigners might see the sore need of a people in a land where no one knows anything and where all are dying in the dark."

An African prayed: "O Lord, make a full heaven and an empty hell."

A timely admonition: Dr. Alexander MacLaren says, "Let us not be tempted to think less severely, more pityingly of sin, and less solemnly of its certain result, than either our Master or His disciples did."

Prayer: For deeper sense of personal, individual accountability to Almighty God.

Leaflet: "S. B. C. Heralds—Veterans on Foreign Fields."

Facts from Lives of Missionaries: by different members.

Suggestion: Arrange to hold from time to time a special anniversary meeting commemorating the birthday of a missionary.

Business: Collection, etc.

Serious Fact: In 1905 Americans gave for Foreign Missions \$9,000,000, and 325 times as much for confectionery, chewing gum, millinery, jewelry, tobacco and liquor.

Leaflet: "The Society at Springtown," by Kate W. Hamilton.

Praise God in song and prayer for growth of S. B. C. Work: in 1895, 6 missionaries on foreign fields; in 1905, 181; then a total membership of 33,033 after fifty years work; in 1900, a membership of 11,423.

OUR TOPIC FOR MAY.

Heralds of the Cross in Foreign Lands.

On Furlough.

"Let me go back to China!" Words of a missionary.

Let me go back! I am homesick for the land of my love and toil.

Though I thrill at sight of my native hills,
The touch of my native soil.
Thank God for the dear home country.

Unconquered and free and grand!
But the far-off shores of the East for me,
And the shores of the Promise Land.

No longer young—I know it—
And battered and worn and gray,
I bear in my body the marks that tell
Of my toil-filled day.

But 'tis to the end of a life time.
And the home for its sun to set,
My heart is eager for years to come.

Let me work for the Master yet.

My brain is jaded and wearied
With the New World's stress and strife.

With the race for money, and place, and power,
And the whirl of the Nation's life.

Let me go back! Such pleasure
And pains are not for me;
But oh! for a share in the Harvest Home,

Of the fields beyond the sea!

For there're unchosen people,
And that is my place to fill,
To spend the last of my life and strength

In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare;

For the Lord has faithfully kept his word,
He is with me always there.

There are many among our missionaries in foreign lands whom we may well call True and Tried Veterans of the Cross. The aged battle-scarred veterans in this country's wars are honored and revered by fellow-soldiers and countrymen. Should not these toil-worn soldiers of the cross be held in high esteem by those whom God has called to labor at home?

The following missionaries are in the roll of honor, having given the best years of their lives on heathen fields: Dr. and Mrs. R. T. Bryan have labored in China for twenty years. Miss Addie Barton has been in Mexico twenty-one years. Brother C. E. Smith has made the Dark Continent his home for twenty-one years. Rev. C. W. Pruitt, China; Mrs. R. H. Graves, China; Mr. and Mrs. W. B. Bagby, Brazil; Rev. Z. C. Taylor, Brazil; have dwelt on their chosen fields for twenty years. The number of years increases, as the honor roll lengthens.

Miss Lottie Moon went to China in 1874, and the same year Dr. George B. Taylor and his sainted wife, chose Italy, as their home.

Miss Lula Wilden has labored in China thirty-two years. Dr. and Mrs. E. Z. Simmons have dwelt in the same land as missionaries thirty-three years. Dr.

J. B. Martwell, forty-seven years.
Dr. R. H. Graves, forty-nine years.

Suggestions for Missions Meetings. A "World Meeting" in which bits of information are given by the members present concerning the workers in many lands. A S. B. C. Meeting, when the members may tell of the work of our various Boards. A "Map Meeting." A map of the world is displayed, a home-made one, if necessary, and colored stars may be placed on each country to which reference is made. A Living Heroes' Meeting, when incidents from the lives of our living missionaries may be related.

A good Physician Meeting, where the medical missions shall furnish the topic.

A Generosity Meeting, affording opportunity to talk about giving.

Whereas, In the providence of God, our beloved pastor and his wife have been called to another field of labor, we, your committee, beg leave to offer these resolutions expressive of our sincere regret at our separation.

Resolved, That it is with sorrow we must part; and,

Resolved, that we do highly recommend them to those with whom they will serve in the Master's cause, as truly consecrated Christians.

Resolved, That at each meeting of our society we will fervently pray God's blessing upon them and their work.

Committee,
MRS. E. J. HAILS,
MRS. L. LAWRENCE,
MRS. D. Q. WEEKS.

In 1886 the Woman's Missionary Societies of North Carolina gave \$1,000.95 for all missions. In 1905 they gave \$17,158.49. That is a great record. God bless the women workers in the churches.

Argus.
H. R. Smith, a Seminary student from California, has been called to Richmond, Indiana. He is English by birth and a brother beloved.—Argus.

Mt. Pleasant.

I thought I would let you all hear from this part of the Vineyard. The Lord has been very gracious indeed to our little Mt. Pleasant church.

Last year and year before we had grand blessings from the Lord in the addition of members. Our church now has a roll of 120 members. Two years ago we only had 65 or 70. This, as you see, is a great increase in so short a time. We have very interesting meetings every fourth Saturday and Sunday in each month. At our meeting in March, three candidates were received for baptism. On our last meeting in this month, a very good congregation on Saturday and a very strengthening sermon by our pastor, Brother

Johnson from Johnston Station, Miss. After which all adjourned to the place of baptism about a mile distant from the church. There we beheld the most beautiful place to perform this most solemn ceremony. (I suppose) that eye ever beheld. There carved by the hand of God in natural rock, was the beautiful pool in which we saw the three young sisters buried with Christ in baptism. The service and surroundings made us think of the time and place when our blessed Lord was baptized by John. On the next day (Sunday), we had another fine sermon by our pastor. We feel that the State Mission Board ought to feel proud and thankful for the blessings the Lord has bestowed on her means and efforts at Mt. Pleasant church.

We hope to have another grand revival this year at our meeting in July. We ask the prayers of the editor and all the readers of the Record in behalf of our meeting and church.

I just thought I would let you know what good things the Lord has done and is doing for us.

Your brother in Christ,
W. L. UMBERGER, C. C.

Fifth Sunday.

Fifth Sunday was a good day with us at Springhill church. We had the best Fifth Sunday meeting ever held in the Zion Association. A large attendance, and great interest manifested.

Missions, Sabbath Schools, Mississippi College, and Temperance all received due consideration, and were spoken upon with great emphasis. Sister Flournoy, who recently gave one hundred dollars to Mississippi College is a member of this church, and other members of this church who have helped Mississippi College in the past, I believe are ready to help it again.

My church at New Hope has gone to \$97 for missions this year, and the brethren say they are not done yet. I am getting ready to go to the Southern Baptist Convention at Chattanooga, Tenn. Will the Mississippi special train go by way of Birmingham or Memphis? Please let us know in this week's Baptist Record, as there are a number of brethren from this Association who want to make connection with the Mississippi special train.

The mission spirit and Sabbath School interest in my churches were never better.

May God bless you and prosper our own Baptist Record. With much love, I am,

Yours in Christ,

A. B. HICKS.

The Voice of Experience.

Soulful Person—"Ah, yes; the instruction of the young must indeed be a delightful occupation! Is it not, Professor?"
The Professor—"Yes, ma'am—it is not."—Woman's Home Companion for May.

Gulf & Ship Island Railroad Company.

Passenger Service.

Daily No. 5. Daily No. 3
Lv. Jackson 4:30 a.m. - 3:25 p.m.
Hattiesburg 8:10 a.m. - 7:05 p.m.
Ar. Gulfport 11:00 a.m. - 10:00 p.m.

Daily Except Sunday. Daily Except Sunday

Ar. Silver Creek No. 303, 6:20 p.m. - 3:01, 7:25 a.m.
Ar. Laurel No. 225, 11:45 a.m. - 10:00 p.m.

Daily.
Ar. Lumberton No. 102, 10:18 a.m. - 7:25 p.m.
Ar. Columbia No. 102, 11:55 a.m. - 10:50 p.m.

Daily No. 4. Daily No. 6
Lv. Gulfport 7:30 a.m. - 4:15 p.m.
Lv. Hattiesburg 10:35 a.m. - 7:25 p.m.
Ar. Jackson 2:05 p.m. - 10:50 p.m.

Daily.
Ar. Laurel No. 201, 2:15 p.m. - 10:50 p.m.
Ar. Lumberton No. 102, 10:18 a.m. - 7:25 p.m.
Ar. Columbia No. 102, 11:55 a.m. - 10:50 p.m.

AT JACKSON:—Connection with Illinois Central, Yazoo and Mississippi Valley trains and Alabama & Vicksburg trains for Memphis, St. Louis, Chicago, Cincinnati, and all Northern and Northeastern points.

AT HATTIESBURG:—Connection made with New Orleans and Northeastern trains, Mississippi Central trains and Mobile, Jackson & Kansas City trains.

AT GULFPORT:—Connection made with Louisville & Nashville trains.

For further information, apply to S. D. BOYLSTON, General Passenger Agent, Gulfport, Miss.

Effective Feb. 11, 1906.

Hutchin's Eczema Salve.

Cures Eczema, Rash, Ringworm, Tetters and old sores, no matter how bad or how old. If you are afflicted with any skin trouble send at once for a box of Hutchin's Eczema Salve. WE GUARANTEE its efficiency absolutely. We refund your money promptly if not quickly and permanently cured. Send \$1.00 for a sample box. You cannot afford not to try it.

THE FLAKE & NEILSON CO.,
Winona, Miss.
THE HUTCHIN'S ECZEMA SALVE
Nashville, Tenn., Texas, Cal.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly to coffee or food. Also one for the tobacco habit that can be given secretly. The request they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

Agents wanted; San Francisco Earthquake Disaster. Thousands killed and injured. \$500,000,000 worth of property destroyed. Full and authentic story told by survivors and eye witnesses. Largest and best book, best illustrated, 80 per cent. profit to agents. Freight paid, credit given, out of free. Send 4 two-cent stamps for postage. Address COOPER & CO., 124 Lake Street, Chicago, Ill.

How To Make Money.

I have just learned how to make money real fast and easy too. I have not made not less \$6 a week since I have began, and one week I made \$18. Isn't that grand? I am saving my money too and do not lose a day. I am selling medicated gloves; they are easy to sell, being so cheap, only 30 cents a pair and they make the hands so nice and soft and are durable. It is a picnic selling gloves, you do not have to talk at all; people want them as soon as they see them, and many buy half dozen pairs. Write to the Common Sense Mfg. Co., St. Louis, Mo., Box 1, and they will start you and tell you how to sell, either at home or by canvassing. I have several of my friends selling gloves and all doing fine. If you want to make \$2 to \$5 a day, try the glove business; you cannot fail, as the gloves sell themselves. I am so proud of my success that I cannot keep still about it.
Miss L. A. C.

A Notre Dame Lady

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, scanty or painful periods, Tumors or Growths, Hot Flashes, desire to cry, a reeling feeling up the spine, pain in the back, and all Female Troubles, tell all suffering of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 23, Notre Dame, Ind.

The Delineator for May.

The May Delineator, with a complete display, pictorial and descriptive, of the latest Spring fashions, containing a wealth of suggestion for those who wish to be smartly gowned, and many other features of interest to women. Hon. Justice David J. Brewer contributes an article on "Women in the Professions," in which he comments on the significance of the fact that the status of women has changed in the last half century. Miss Winslow's club story, "The President of Quex," drawing near its end, deepens in interest, and the author supplements the installment with a chapter on "Club Women and the Child Labor Question." In "Famous American Songs," Gustave Kobbe gives the story of the origin of the popular air, "Ben Bolt," and in an interesting historical sketch of Annapolis, Hester D. Richardson vividly pictures the romantic interest attached to the spot where the body of John Paul Jones is to rest. Florence Rockwell writes her experiences in playing Shakespearean roles and speaks of the need of a national theatre. Avery Abbott and Juliette B. G. Towne contribute short stories for older folks, and Alice Brown a fairy tale for the little ones. There are other features to delight young folks, including a chapter in the serial, "Sunlight and Shadow" and pastimes by Lina Beard. In the "Campaign for Safe Foods" Mary Hinman Abel writes of coloring matters and commercial cheats, and the pages devoted to the household are full of suggestion for the kitchen with many other helpful hints to the housewife.

COMPLETE CURE.

Can chills be completely cured? Yes! "No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; on bottle made a complete cure." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY
ROBINSON-PETLET CO., (Inc.)
Louisville.

A Glad Day at the Orphanage.

On Wednesday, April 25, the splendid new building at the Orphanage, beautiful for situation, the joy and pride of the great Baptist heart of Mississippi, was dedicated to Him from whom comes every good and perfect gift. The day was glorious—a typical spring day, warm with the sunshine that makes

"Every clod feel a stir of might,
An instinct within it that
Reaches and towers,
And climbs to a goal in grass and flowers."

On reaching the Orphanage, the writer found Brethren Sibley, Robert Cooper, George W. Riley and a score more, among them a friend, whom she had not seen since she was of that age when the skies were all blue and the whole earth a smile. The deepest fountains of memory were stirred. Comes there gain with the knowledge that earth has it losses and its crosses?

At 11 o'clock the trustees who had been holding a meeting together with other guests who had come on the occasion, repaired to the beautiful and commodious chapel for the dedicatory services. As the first notes on the piano were struck by Miss Flowers, the children came marching in, the girls on the left, the boys from the right, the fifteen babies from three to five years of age, coming in last, under the watch care of Mrs. Nora Carter, whose sweet, motherly face, was complacent and full of love for her little brood—all with order that was wonderful. Surely, it was the tramp of many feet; and oh, the joy of knowing that by wise counsel and care they are marching heavenward. The tears that were in hearts at the sight of these one hundred and fifteen welled up into eyes when they sang in such sweet unison of the lovely days of Zion, and repeated in concert the 27th Psalm. Surely they had tested and proven true, the promise, "When my father and my mother forsake (or leave me), then the Lord will take me up." What sweet joy, tempered with humility, should fill the hearts of the Lord's people that He has done this work through them!

Brother Thornton preached the dedication sermon on the subject that never grows old, the Bible. At the conclusion of the discourse Brother Carter stated that Brother N. L. Clark, in his ninety-fifth year, was present, and as he would soon "step over the line," he wanted his children to see him, so they could always cherish the memory of so good a friend. He asked that he stand and give expression to whatever was in his heart. He rose with difficulty and in a brief, forceful way pointed the children to the lamb of God, assuring them that the Christian life was the only life that never brought shame and mortification.

Mr. Oates was present, the manager of the Methodist Orphanage that stands out in magnificent proportion on a hill just beyond. At Brother Carter's request, he rose, and with a genial smile, made mention of his numerous family, one hundred and ten. He said a few days before he had met Brother Carter and in discussing the size of their respective families, Brother Carter remarked: "Lou and I have more children than Carter had Oates." He then expressed a hope that the two families would be neighborly. Following up the subject of the discourse, he advised the children to take the Bible for their guide.

Mr. Jennings, to whom every Baptist in the State owes an eternal debt of gratitude for his munificent gifts to this grand institution after repeated urging, very modestly stood, and in a touching way assured the children that they had been a greater blessing to him, than he had ever been to them, that he had given them only material aid, and they had given him spiritual, in that a consideration of them in their helpfulness and sorrow, had opened his heart for the inflow of God's love and grace, enabling him to find great joy in feeling that he was at one with Christ. May that joy grow more and more unto the perfect day. Oh, for more men like him!

Dr. Lowrey led the closing prayer in which he pleaded tenderly for all who are connected with the orphanage, and all who had contributed in any way to its material or spiritual progress. That included you and me, my sisters, you who responded so quickly and heartily to the letters sent you last fall advising you of the need of furnishing this building.

As we walked through the cool, airy rooms with their white iron beds, and through the nursery, with its little crib beds, wherein can be tucked these fifteen little darlings without fear of falls and bruised heads, and noted, too, the well furnished chapel, an honor to our Master, I wished that every one of you could see it all—all this, your work. My heart filled with gratitude and a joy that throbbed for utterance, that I wish I could communicate to you, until you avail yourselves of the opportunity to see it.

It is not possible to make those who have not visited the orphanage, appreciate fully how preeminently fitted Brother and Sister Carter are for their work. Surely God has plainly led them into the work he has for them to do. Happy children to have such tender guardianship, and yet we know, do all we can, from their little lives, the one great shadow will never be entirely lifted.

Mothers, get your outworn garments ready, and fathers, look well to the ladder. We have the blessed privilege of sharing in the work.

Thank you again and again, Brother and Sister Carter and Mr. Buckley, for a happy day.

DORA R. GREENLAW.

Deaths.

IN MEMORIAM.

DIED at his home in this City on Feb. 8th, 1906, Richard Griffith, Age 45 years. The church has lost one of her surest supports. All her needs were imperative commands to him. All her large and varied charities were enriched by his constant and most munificent beneficence. He loved "the dust of Jerusalem." Her songs of praise were the sweetest of all music to his spirit—her solemn worship, vast spaces of soul-peace. In the hearts of the poor his memory will be always green.

But not alone for this sacred feature of a great character was he loved. He had habitually helped all along life's pathway, the individual—man or woman—young or old—worthy of help. His grave is wet with the tears of how many from whose lips came the precious testimony: "He was the best, the truest friend I ever had." The writer loved him. Not because he was the greatest financial genius in the State. Others can hold that up for praise, if they list. I do not believe any one was ever loved for his capacity to make money. On the contrary, that capacity almost invariably implies the possession of qualities which repel love. There are a few—very few—rare spirits who can sit, like Matthew, "at the receipt of custom," handling earth's golden dross, while their affections are in Heaven with the pure and the good. Richard Griffith of Jackson, and William West of Oxford, were two—to my personal knowledge—such rare souls. I loved him because he had the richest spiritual development. Perhaps above any man I ever knew, he filled out most completely the full meaning of the word "gentleman." A genuine noble man—yet gentle as the sweetest woman. So gentle that the flowers knew him, and grew under his touch. There was kinship between his spirit and the spirit of the flowers. When not for others, yet for him, they would, and did, live and bloom, and exhale their spirits in rarest fragrance. They were to him a comfort—a healing—a restoration. Close to the heart of nature he lay; and into his life—even as he moved—a master in the business world—nature poured her thousand sweet charms—her choicest balm—her divinest consolations.

He walked the earth a spirit—not mere animate clay! and the efflorescence of the spirit-life bloomed around him—and glorified his life. Gentleness marked his every movement—his whole conduct. You did not approach him, as other men. You felt the soothing influence of his gentle nature stealing its way into your hearts, and making peace there, and shutting out trouble. He was my complement! Not once in ten thousand times, is a spirit like his given to enrich the lives of true men, and true women, and redeem this wretched earth from its sordid grossness! Love him? Yes! For the incapacity of his royal spirit to be enslaved by gold—to restrain thy light of its deepest longings—its truest affections—to—

"That humble home among the many mansions,
That sheltering shade where sin and striving cease—"

Ahead of Everything! GLORIOUS PRAISE!

SUITABLE FOR CHURCH SERVICES, SUNDAY SCHOOLS AND YOUNG PEOPLES' MEETINGS. ENDORSED BY RELIGIOUS PRESS.

READ WHAT GOOD JUDGES SAY:
Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."
Dr. J. M. Frost, Sunday School Secretary, calls it "a glorious book."
Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been

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Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

And flows forever through Heaven's green expansions.
The river of God's peace."

Perhaps we who are so gross that it takes long years to purge away the dross, may not be loved like these called early home, from "this harsh world."

"It was his home, and he could not remain.
He left this world of sorrow and pain,
And returned to the land of thought again."

For him, no more wearing toil—no griefs—no tears: where is the tree of life, where murmur the pure waters of the river of life—where are Mother and kindred, where Jesus is—he lives immortal.

Brother of my soul—gracious spirit—I will not say—
"Good-night! but in that brighter clime,
Bid thee Good-morning."

A. H. W.

May 3, 1906.

In memory of

Rev. J. P. Thompson who was born March 1st, 1832 in Lancaster District South Carolina. Moved with his parents to Tuscaloosa Ala. in 1842. Was converted and joined the church in 1850 and began preaching in 1852. Was married to Miss Nannie Irene Camp of Green Co. Ala. Jan. 1st, 1851, moved to Mississippi in 1857. Died Sept. 3rd, 1905. Bro. Thompson was loved as pastor, preacher and neighbor. His Christianity was not doubted by those who knew him best. His work was considered his bond, his counsel was safe to be relied upon up to a few years before his death. He leaves a wife, daughter, and two sons behind, who is an honor to his good name.

Written by his friend,
N. B. CRAWFORD.

LADIES CAN WEAR SHOES.

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoe. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package Free by mail. Address, Allen S. Olinsted, Le Roy, N. Y.

LISTEN: Do you know of a case of liver trouble that Quinine can't cure and the Doctor can't help?
Write to us and we send free a bottle of Johnson's Tonic and give directions which will cure this case in 24 hours. No money in this for us, but cured men talk. Write to

Johnson's Chill & Fever Tonic Company,
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skillfully blended, and a fine musical sense and taste pervade the arrangement."
"It is a happy combination of things new and old. I wish for it the wide circulation that it deserves." P. S. Henson, 11 D. Tremont Temple, Boston.
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Absolutely removes the craving in from 24 to 48 hours. No suffering, no detention from business, and no bad effects. ONLY TEN DOLLARS for a month's treatment. Many are cured with one month's treatment.
It takes away all craving for stimulants and builds up the system, making a new man of you. It is marvelous the number of people who have been released by the Woolley treatment. Any physician or minister in Atlanta can tell you about me. For particulars address Dr. B. M. WOOLLEY, Drawer 887, Atlanta, Ga.

College Tidings.

Sunday was spent at Mt. Olive, and Sunday night at Seminary.

Rev. I. A. Hailey is pastor at Mt. Olive, and Rev. J. T. Dale at Seminary. They are both graduates of Mississippi College, and they are both men of ability and consecration. The church is not strong at either place, but subscriptions were received for \$513 at Mt. Olive, and \$437 at Seminary. The amounts will probably be increased at both places. Our hustling Sunday school secretary, J. E. Byrd, rendered enthusiastic service at Mt. Olive, and our good college boy, Rev. J. W. Steen, rendered fine help at Seminary. Thanks to the pastor, thanks to their helpers and thanks to their people. Steadily we move to the front. There is much hard work yet to do, but we will succeed. I have found much enthusiasm over the fact that Mr. Carnegie has recently agreed to add \$20,000 to our Endowment on condition that we succeed with this Building Movement. Bro. Carnegie will certainly have a chance to hand over his twenty thousand.

Bro. W. J. Derrick made a fine start Sunday as my helper in this work by raising \$275 at Lake. Lake is a small church with service only one Sunday a month, and the amount will doubtless be increased. H. C. Joyner, another one of our graduates, is pastor at Lake. He is true and loyal and is himself a liberal giver to the College.

Hastily, but encouraged,
W. T. LOWREY
Clinton, May 8th.

A good time to-day.

I write a short sketch of God's love manifested to us to-day. Our Beloved Bro. J. R. Carter came down and preached at 11 o'clock this A. M. the dedication sermon of our new church, which was well done. Brother Carter opened up his wings of love and with great power showed to us that God wanted first a house, second the best house in the vicinity, and thirdly, he wanted it for the purpose of a meeting place in which for all people to meet and Christians to worship and to endeavor to point sinners the way of life, all of which points were strong and well backed by the word of God. Bro. C. had an attentive congregation to hear him which is only common with our good people of Mendenhall, and many souls were made to rejoice to hear such a sermon. In the afternoon Bro. Carter gave us a fine talk on the Orphans home, which was well received by our people, and was replied to by a collection offered by the writer amounting to a total of something like \$12.00 for the home and some for Bro. Carter. Our people are now and have been strained in this building movement but never too much so to respond to a call when made by their pastor.

May God see fit to continue this spirit of harmony with these good people. Brethren pray for us a continued up build in the Lords business.

May God bless continuously this beloved Carter with all his little family of 116 children and wife. Brethren remember them with your hearts and may your heart be as it commonly is very much of your Pocket Book that it may open to their needs.

Yours in Christian love.

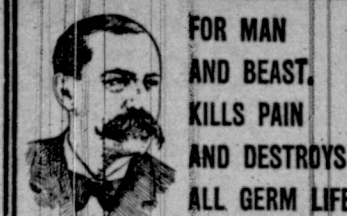
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Mendenhall April 29, 1906.

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KILLS PAIN AND DESTROYS ALL GERM LIFE.

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A COMPLETE MEDICINE CHEST.

Price, 25c., 50c., and \$1.00.
Dr. EARL S. SLOAN,
615 Albany St., Boston, Mass.

25 Desirable Lots

for sale in the town of Clinton, located 20 yards from Mississippi College, due east of College, better known as the S. J. Ellis property. Apply to
A. G. GRAHAM.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, cures the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

Governess—wants the care of not over four children. Best of references. Wants to work from now until Sept. 1st. Address L. B. No 17 Clinton, Miss.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
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For Washing Hair and Face,
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WANTED!—Gentleman or lady with good reference, to travel by rail or with a fig. for a firm of \$250,000.00 capital. Salary \$1,072.00 per year and expenses; salary paid weekly and expenses advanced. Address, with stamp, Jos. A. Alexander, Jackson, Miss.

Excellent Facilities For Treating Cancer.

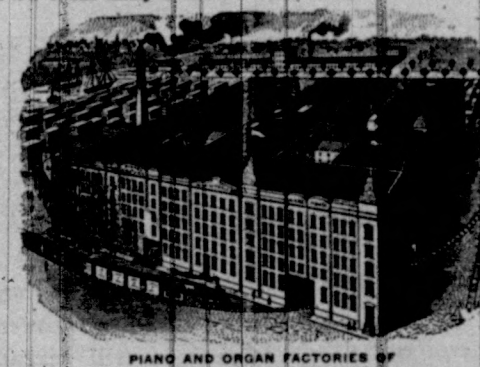
New up-to-date hospital just completed.
We are curing Cancers, tumors, and chronic sore without use of the knife or X-ray, and are endorsed by the exact and legislature of Virginia. If you are seeking a cure come here and you will get it. We guarantee our cures.
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In a Pinch, use ALLEN'S FOOT-EASE.
A powder for tired, aching feet. All Drug-gists, 25c.

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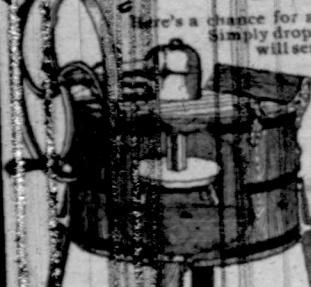
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Here's a chance for you to get away from the washboard forever. Simply drop us a postal card, asking for a Spotless Washer, and we will send you one, on trial, for 30 days. If you don't like it, we'll pay the freight back. If you do like it, we'll pay the freight back. If you do like it, we'll pay the freight back. If you do like it, we'll pay the freight back.

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is the best machine made. It does most of the work itself. You only have to guide it, and you can do this sitting or standing. Operates in either direction. Made of finest selected Virginia White Cedar. Steam-tight—never comes loose. Mechanism all enclosed—no danger of hands or clothes being caught. Ball bearing—lightest running. Send to-day to nearest office for full particulars of this remarkable offer and our proposition.

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that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on. Send 4 cents in stamps for sample worth double the money.

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You can now obtain a large dollar size free package of Man Medicine—free on request.

Man Medicine cures nervous debility. Man Medicine gives you once more the energy and joyful satisfaction in life restoring the force and vigor of Youthful Man Medicine does it.

Man Medicine cures nervous debility, early decay, functional failure, vital weakness, brain lag, backache, prostatic kidney trouble and nervousness.

You can cure yourself at home by Man Medicine, and the full size dollar package will be delivered to you free, plain wrapper, sealed, with full directions how to use it. The full size dollar package free, no payments of any kind, no receipts no promises, no papers to sign. It is free.

All we want to know is that you are not sending for it out of idle curiosity, but that you want to be well, and become your strong natural self once more. Man Medicine will do what you want it to do: make you a real man—man-like, man-powerful.

Your name and address will bring it: all you have to do is to send and get it. We send it free to every man of depleted energy and without physical force. Interstate Remedy Co., 1433 Luck Bldg., Detroit, Mich.

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Take the Old Standard Gove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in the tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 2 years. Price 50c.

Communion.

If there is a line in the New Testament which teaches that the Lord's Supper was instituted as a social ordinance, it has never been brought to light. There is no ground, therefore, for calling it communion, when referring to individual Christians or churches; except as communion with Christ. The charge, then of "close communion" against the Baptists is wholly misleading, and the remark that "You Baptists are selfish and won't invite us to eat with you" is unkind and unjust.

The cry of "close communion" against the Baptists would seem to be made for the purpose of prejudice, and is as ungenerous as it is strained. If the ordinance was a communion, "open" communion would be a greater transgression than close; its first observance being most decidedly close—only the Apostles present.

The New Testament, the rule of faith and practice of Christianity; or ought to be; does not discuss communion at all. It only mentions two ordinances—baptism and the Lord's Supper. Neither of these were to bear a social element, the first was to represent a burial and risen Saviour; the other being a memorial of Christ's satisfaction of the law—a finished redemption.

Why Baptists continue to use the term "communion" for the memorial supper, is a mystery; unless it is listlessness. The beauty and appropriateness of the observance at night, and as an individual church is marked. Public administrations do not add to its solemnity; while private service destroys its significance, and puts it upon a wrong basis.

L. A. D.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of tetter six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin diseases, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald head, tetter, ringworm, blackheads, pooriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a cake. Pills at 25c a bottle.

You can get them of any druggist, or we will send by mail on receipt of price. Address Johnston, Holloway & Company, 551 Commerce St., Philadelphia, Pa.

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\$120,000.

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374

STUDENTS LAST SESSION.

450

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